

to see our city deputies, and other civic functionaries "immortalized in deathless ridicule" by our facetious cotemporary *Punch*, and we have still less desire to cast indiscriminating censure upon them, believing as we do that in sanitary measures they are in reality as far in advance as any of their neighbours, and considerably further than most bodies intrusted with like powers. We would, however, offer them a few friendly hints, which we trust they will not fail to profit by.

They may have rendered good service in draining and cleansing the parts of the metropolis which come under their immediate care, but we know and they know that much still remains to be done. If we have not open drains of undiluted filth, or rank heaps of ordure shocking the feelings of common decency, and exhaling pestilence and death from their fetid and fulsome surface, any person in search of the abominable may "nose it in the passages," the courts, lanes, and alleys between Bridge-street and Tower-hill, and between Smithfield and Bishopsgate-street. Every one knows this, and therefore it is unnecessary to particularise localities.

We have no objection to allow the city functionaries to settle their ordinary disagreements with the Government in their own way, but we have the strongest possible objection to their assuming the right of trifling with the public health. Our "city," occupying an area considerably under a square mile, contained in 1841 no less than 17,647 houses, not including those building, and a resident population of 125,000 souls, the average population of the whole country at that time being only about 300 to the square mile. Now, we consider the general health of this pent-up mass of human beings of such paramount importance, that every known precaution should be taken to preserve it, and to mitigate the pestiferous effects inseparable from such a bee-hive state of human existence; which effects are necessarily aggravated by the daily vocations of the largest migratory population, on an equal area, in Europe. We are, therefore, desirous of relying upon the practical good sense of our city functionaries to withdraw any opposition they may have offered, or intended to offer, to the including of the city in the general metropolitan survey, which must form, so far at least as the metropolis is concerned, the basis for all future sanitary legislation and improvement. Perseverance in such opposition will not fail to appear in the eyes of every dispassionate man frivolous and vexatious, resulting more from dogged obstinacy than from a sincere desire for the public welfare:—it will, furthermore, have the effect of lessening the legitimate influence of the civic functionaries in cases where their interference might be exercised with salutary effect. Let them allow the responsibility of the contemplated sanitary measures to be thrown undividedly upon the Government, and when the mode of carrying them out appears objectionable, their remonstrance will have the greater weight from not having offered an interested opposition.

To the Metropolitan Commissioners of Sewers we would remark, that the exclusion of the City in the general survey of the metropolis will raise strong doubts in the public mind respecting their administrative capacity. We have had reason to disapprove of some of the proceedings of this Commission, but we have hitherto forborne animadversion, knowing that they had difficulties, practical, financial, and ministerial, of no ordinary kind to contend against. We disapproved primarily of its constitution, when we saw some of the ablest and most zealous labourers in the cause of sanitary reform excluded from the Commission, and their places occupied by probably more ornamental, but certainly less useful members, and by others who can scarcely be considered either useful or ornamental. We disapproved of the interested, groundless, and most absurd aspersions unparaphrasedly cast upon the professions of engineers and architects. We disapproved of the unbusinesslike proceeding of commencing the general survey inconsiderately, and therefore inefficiently, without so much as knowing whence the funds for defraying its cost were to be derived,—for unnecessarily suspending this work during three or four of the most favourable months of the season for its vigorous prosecution—the absence of any pressing necessity

for such suspension being recently made clearly manifest by the resumption of the work, without any legislative interference, when the favourable season is at least half expired. With these and similar errors of judgment, we have invariably dealt tenderly, being reluctant to throw impediments in the way of a newly appointed, and, it may be, experimental body, which, if properly supported and conducted with the energy proverbial in new bodies, might be capable of effecting much public good. If, however, the rumours which have reached us respecting the exclusion of the City from the general survey be well founded, we have no hesitation in saying, that such a fact will raise stronger doubts in our minds of the administrative, as well as practical, capacity of the present metropolitan commissioners than we had previously entertained.

ON GRECIAN ARCHITECTURE.*

In a lecture of necessity limited in duration, and before an auditory not composed entirely of professional students, it cannot be expected that I should enter into details of the classic orders, but it will be my endeavour to awaken your interest on some points by calling in the aid of the poets of Greece to elucidate her architecture. Many able pens have been engaged to prove that we must not look for much information from Homer: the few passages which at all bear upon the subject either throw but little light on these matters, or they are considered to be interpolations introduced long subsequent to the time of Homer, to gratify the vanity of the Athenians, the *Autochthones*, or earth-born, as they loved to call themselves. In this last category we must place a passage in the *Iliad*, in which mention is made of a temple in Athens, which there is every reason to believe did not exist in the Homeric age. In the passage (book ii., c. 554) the Athenians are described as "the people (*ἄνθρωποι*) of the noble Erechtheus, whom the fertile earth produced, and whom Minerva nourished. She placed him in her own rich temple, where he is annually propitiated by the Athenian youth with sacrifices of bulls and lambs."

The celebrated Ionic temple, called the Erechtheum, or the Temple of Minerva Polias, now in existence, is of the time of Pericles: an earlier building may have preceded it. But the authenticity of the passage in question is strongly objected to, among other grounds, because the Athenians are therein spoken of under the term *ἄνθρωποι*, an appellation appropriate enough in after times, when they lived under republican forms of government, when they were really democratic, but not applying to them with justice as a nation who, at the time described, the Siege of Troy, sent their contingent to the allied forces under their own king Menestheus.

In another place, Homer speaks of a temple at Delphi, but Pausanias declares that this was only a hut covered with branches of the sacred laurel; and in many of the early writers, and especially the poets, when the word temple is used, it probably implies little more than the altar, with its *hieron*, or sacred enclosure, the germ, in fact, of the future stately temple.

There are some very interesting passages in Euripides to prove that the metopes, or the spaces in the friezes between the triglyphs were originally voids or seen through, as the name itself implies.† The quotation, however, in question, can hardly apply to any other than to temples in *antis*, the early form of building as before mentioned. In the "Iphigenia in Tauris," *Orestes*, proposing to carry off the statue of Diana from her temple, in order

"To place the prize in the Athenian land,"

inquires of Pylades his

"Associate in this dangerous task,"

What shall we do? for high

The walls, thou seest, which fence the temple round:
Shall we ascend their height?"

The more cautious Pylades advises his friend to retire until

"The eye

Of night comes darkling on, then must we dare
And take the polished image from the shrine,
Attempting all things, and the vacant space

* See p. 303, ante.

† From *μῦθα*, and *ὄρα*, *foramen*, ab *ὄρωμαι*, *video*.

Between the triglyphs, mark it well, enough
Is open to admit us: by that way
Attempt we to descend."

In another play by the same great dramatist, viz., in his *Orestes*, we find, after the murder of *Heles*, at Argos, her Phrygian attendant, informing the chorus that the murderer, *Orestes*, had escaped from the palace over the cedar beams of the roof, and the Doric triglyphs.

And whilst we have noticed the term triglyphs, it will be well to state my conviction that the Greeks might have taken their first hint on that point from the temples of Egypt, in which vertical readings are introduced, at measured intervals, in the frieze, which is also clearly defined as distinct from the architrave, by a horizontal banded roll of cane or reed, which occupies the place of the *tania*, or fillet, which, in all the classic orders, separates the frieze from the architrave.

The flutings of Grecian Doric columns form a remarkable feature in the style. As a general rule, the columns were always fluted, for the very exceptions from the practice prove the rule. In the Doric temples at *Thorius*, at *Rhamnus*, of *Ceres* at *Eleusis*, and of *Apollo* in the Isle of *Delos*, the shafts at first sight appear to be quite plain; but on inspection it will soon be perceived that they were actually fluted for a few inches at top and bottom, leaving the rest of the column plain. There is reason to believe that this curious arrangement must have proceeded from motives of economy: but it is very significant of the inflexible sternness of the rule; and nothing in modern attempts shews a greater ignorance or contempt of the wholesome practice of the ancients than the omission of the flutings, or the addition of a base, in a Grecian Doric column. The Temple of *Nemesis*, at *Rhamnus*, is a very remarkable example, for although the external columns were only fluted at top and bottom, those of the *pronaos* have the flutes continued throughout, in front of the shafts, the remaining number being completed in simple planes—another instance of economy. This fine building is stated by *Pausanias* to be the work of *Alcamenes*, the favourite pupil of *Phidias*.

A passage in Homer has led some writers to conclude that the flutings of columns were suggested by their serving as spear-holders; but to say nothing of such shallow channels being very inconvenient receptacles for weapons, which, in the time of Homer, were nearly 17 feet long, the passage does not bear out the construction put upon it. It relates that *Minerva*, on entering the Hall of *Ulysses*, "proceeds to place her spear by the tall column within the well-polished spear-holder, in which were many others, belonging to the prudent chief." (*Od. i. 127*.) The word here used, *ῥαπαῖον*, or spear-holder, it is argued, alludes to a repository of arms near to or adjoining the column, *ῥαπὶς αἰνῶς*; and it has been well observed, "that the usual mode of disposing the spears was not against the columns, from the circumstance of the suitors, when *Ulysses* begins their destruction by the slaughter of *Antinous*, looking around for arms, not to the columns, but to the walls of the hall, from whence they had been previously removed by *Telemachus*."—*Lord Aberdeen*, p. 117.

Nearly all Egyptian columns are cable-like; that is, they have vertical lines running up them; but whereas these in a Doric column are concave, they are convex in the Egyptian example, exactly as they would occur if a certain number of canes or reeds were ranged round a central core. May we not consider, therefore, that these cabling afforded some hint to the Greeks for their columns, bearing in mind that, from the word *cane*, a root spring many words signifying hollowness—a cane, canal, channel, kennel, &c.

There appears to be also identity of feature between the Egyptian and Doric capital, in the rings which form the necking, immediately under the capitals: in the former, consisting of three, four, or five hoops; and in the latter, of deeply-cut annulets or rings.

I may add one word here of caution to such of my hearers who are architectural students—viz., that whilst the Greeks invariably channelled their columns, they never fluted their pilasters; and these again, unlike the columns, were so little diminished, that they appear to